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Tuesday, January 9, 1906

You can see that the American party,
at least, is keeping some very good
resolutions.

But who can blame Senators for not
liking to be classed among the sup-
porters of Smoot?

Some persons, apparently, are just
learning that the result of the city
election in November was an American
victory.

Thugs and suspicious characters gen-
erally have reason to feel this morning
that they greatly need a change of
climate.

Moreover, the W. C. T. U. need not
expect to enjoy the respect of Apostle
Smoot so long as it tries to hurt the
liquor traffic.

However, Democrats really ought not
to feel slighted because Mayor Thomp-
son does not prefer their suggestions to
good advice.

It is gratifying to note that the new
city authorities are doing a number of
things that Judge King would call
political mistakes.

Gamblers who have thought that Salt
Lake deserved to be considered a very
attractive city are about convinced that
they were greatly mistaken.

It is believed that the members of the
hierarchy will be so busy this year that
they will have little or no time for
praising the new City Council.

By inquiring at the police station,
promoters of the carnival of crime can
learn enough to convince them that it
is soon to be brought to a close.

It has been conclusively proven by a
demonstration on the scene of the
tragedy that Nephi Sheets was killed
and that the murderer escaped.

As Chief Lynch was reluctant to re-
sign, the new administration thought-
fully arranged the affair so as to make
it unnecessary for him to do so.

So long as he is able to displease
those who do not want his administra-
tion to be successful, Mayor Thompson
can feel that he is doing about right.

Senator Smoot yesterday introduced
his great Kaibab plateau measure, but
the Senate was rude enough to go right
on paying attention to other matters.

Minority Councilmen have good
reason to fear that the majority mem-
bers are going to be exasperatingly de-
voted to the best interests of the city.

Probably the Senate committee will
not investigate the matter of the Smoot
oaths to the extent of inquiring about
those the apostle uses in conversation.

Perhaps the church officials will give
the records of church oaths away to
some trusty person, so that they may
truthfully say that they have not kept
any.

But the weather bureau can readily
rectify any mistake which, in the
opinion of those interested in sleighing,
it has made, by bringing on another
snowstorm.

Hold-ups who had hoped to remain
in business here for some time are
among those who do not like the way in
which the American administration
starts out.

Quite a number of Utah people have
announced their departure for Mexico,

but some others, it is thought, are
arranging to go in a quiet and unosten-
tationous manner.

THE APPOINTMENTS.

Mayor Thompson has made an excel-
lent list of appointments thus far, and
the Council did well in confirming
them. They are all in every way
worthy; but a special word should be
said for Mr. Sheets, the new head of
the police department. There is a
peculiar fitness and propriety in his ap-
pointment, because during the cam-
paign the opposition singled him out for
abuse, and held him up to public
opprobrium, calling upon the people to
vote against Thompson, the argument
being that if Thompson were elected,
he would be sure to name Mr. Sheets
for the head of the police department.
The voters evidently liked this prospect,
for they did not fail to elect Thomp-
son.

The appointment of Sheets was there-
fore for the logical outcome of the situation,
and that he will be an admirable official
there can be no doubt.

Mayor Thompson is to be emphati-
cally congratulated on his good work in
these appointments, all of them; not
one but is a strong man, well fit for the
position in which he is placed. It is a
good work well begun. A similar
purification and strengthening of the
municipal administration in other direc-
tions will no doubt come in due time,
and when the work of renovation is
complete, the city will stand forth
glorious, free, disenthralled, with a
splendid advance made in the direc-
tion of efficiency and respect for
order and for law.

BRIBING THE GODS.

It is said that in Japan there is a god
of luck found in nearly all the grounds
of the Buddhist or Shinto temples. He
is a creature of mingled origin, but of
divine character. He presides over the
fortunes of every individual. Genu-
flexions are made before him by the
person desiring to have good luck, trib-
utes are offered to him, and incense is
burned before him. If the prayer which
is made to him be granted more incense
is burned, and if not granted he is
pelted with spit balls.

This is only a form of superstition
manifested in all countries in all ages.
The propitiation of a god by some kind
of posturing, gift, or sacrifice has char-
acterized, in some form or other, nearly
all the paganism and nearly all the
religions of the world. Running
through the superstition has been the
cruel idea that the greater the cost of
the sacrifices or gift to the individual
who bestowed it, the more a cruel god
was pleased.

That is the exact idea in the collection
and payment of Mormon tithes under
the present system. Tens of
thousands of Mormons believe, as
they are taught, that if they pay large
tithing they will receive material bene-
fits in proportion, and if they do not
pay full tithing or beyond they will
suffer in basket and store in this world
and lose some part of their celestial
glory in the world to come.

The fact that those who pay the best
tithes in proportion to their means are
among the poorest, and that the tith-
payers who give least in proportion to
their means are among the richest
seems never to have dawned in an edu-
cational way upon the minds of the
mass. Perhaps the battering from the
pulpit on this subject has deflected
their minds to the point where they do
not observe and cannot rationalize.
When we speak of the mass we do not
mean that the entirety of the Mormon
people are permeated and controlled by
the superstition. Within recent years
many of them are breaking away. They
recognize that Joseph F. Smith occupies
the same attitude as any fraudulent
priest of Egypt or China or any other
country, in any other age or in
this, and that he is merely demanding
tribute in the name of a selfish god in
order that he may have enrichment by
the gifts which a credulous people bestow.

He terrorizes his people with the idea
of poverty in this world and hell in the
world to come if they do not pay their
tithes into his unaccounted keeping;
and he bribes them with the idea of
high reward on earth and exaltation in
heaven if they do grant the demands
of his priesthood.

If there ever was a more pagan su-
perstition or a more blasphemous idea
of a good God, history has failed to re-
cord it.

THEIR OWN GROUND.

One of the organs of one of the church
political quorums is violently anxious
to circulate the false notion that there
is dissension in the ranks of the Ameri-
can officials of Salt Lake City. It
speaks of moderatists and extremists
and is doing its best, or its worst, to
create a schism.

The whole idea is false, and the effort
is nonsensical. American party men
will not take their guidance nor their
information from any such source.
There is complete harmony in the party,
and the moderatists are extremists and
the extremists are moderatists.

The American party officials are fully
sensible of the grave responsibility
which rests upon them. It is theirs to
restore order out of chaos; to establish
a fair city government; and to do the
things which ought to have been done
and were not, and to undo the things

THE DOCTRINE APPLIES TO APOSTLE SMOOT.

There is at present considerable anxiety in the Senate of the United States and throughout the country to know what is the covenant or oath which obligates Apostle Reed Smoot to obey Joseph F. Smith in all things, no matter whether or not Smith's instruction shall conflict with any other obligation of Smoot's life.

It is impossible for The Tribune to say what kind of oaths and covenants Reed Smoot has taken, except as it argues from public utterances and the practice of the leaders of the church. But from the day that Utah was settled until now the insistent instruction of the hierarchy has been: "Obey the priesthood as you have covenanted to do." During that same period it has been evident that if any apostle or president of seventies rebelled against the priestly prophets, he was either publicly or privately suspended until he would come back in harmony, and if he persisted in being out of harmony he was expelled from his office.

If the Senate of the United States desires to know how this teaching is made effective, that body has but to consider the official report of a sermon delivered by Joseph F. Smith, president of the Mormon church, before the semi-annual conference of the Deseret (or Mormon) Sunday-school union held in the Tabernacle in Salt Lake City on the evening of Sunday, October 8, 1905—only three months ago. In that report occur the following pointed sentences as they fell from the lips of Joseph F. Smith, reported by F. E. Barker, stenographer; certified by George D. Pyper, general secretary, and published in the pamphlet issued from the office of the Deseret News, the official church organ.

And no man possessing a correct understanding of the spirit of the Gospel and of the authority and law of the holy priesthood will attempt for a moment to run before his file leader or to do anything—comes to do anything that is not strictly in harmony with his wish and the authority that belongs to him. The moment a man in subordinate position begins to usurp the authority of his file leader, that moment he is out of his place, and proves by his conduct that he does not comprehend his duty, that he is not acting in the line of his calling, and is a dangerous character. He will set bad examples, he will mislead, he will lead others into error having fallen into error himself; indeed, he is in error the moment he acts contrary to and independent of the direction of his presiding officers; and if he continues in that course he will go astray entirely, and those who follow him will follow him astray.

It will be seen that it matters little what may be the technical FORM of the obligations which Apostle Smoot may have accepted in entering into the quorum of the twelve apostles. Every one in Utah understands the NATURE of the obligation. It was that he should be in absolute harmony with his file leader; that he should be bound by the will of the presiding priesthood in all things; that he should regard, as more sacred than life or any earthly requirement, his attitude to the hierarchy of which he is a member and of which Joseph F. Smith is a prophet and presiding authority.

If on the eighth day of last October—only a little more than three months ago—Joseph F. Smith was preaching the doctrines of the Mormon church and was enunciating the practice of the hierarchy, then Apostle Reed Smoot (who accepted and votes for Joseph F. Smith as his prophet, seer and revelator) cannot fulfill the obligations of a Senator of the United States because he owes and pays a higher allegiance to his own ecclesiastical file leader, viz., Joseph F. Smith, lawbreaker and traitor.

Should it be claimed by Prophet Joseph F. Smith, Apostle Reed Smoot, or the church organ, that Joseph F. Smith meant this purely in a church sense or a spiritual sense or as a guidance in ecclesiastical affairs, let us quote from the sermon of Joseph F. Smith delivered at Provo, Utah, April 19, 1896, on which occasion he said, as reported in the Deseret News of April 25, 1896:

The fact of the matter is, when a man says you can direct me spiritually, but not temporally, he lies in the presence of God—that is, if he has got intelligence enough to know what he is talking about.

which ought not to have been done and were done.

If the organs of the church quorum will devote themselves to ecclesiastical affairs for a brief time they will keep on familiar ground.

GOOD ROADS SUGGESTIONS.

We are glad to print the following, from a Tooele county citizen, on the subject of good roads, and to endorse with emphasis his suggestion that "political aspirants and political bosses should keep their hands off these things." Here is Mr. James's letter:

Vernon, Tooele Co., Jan. 6.
Editor Tribune—Noticing an article in the semi-weekly of the 25th ultimo, "National Good Roads"—this is one of the greatest questions that face the farmer and the general public. Good roads, good streets, good sidewalks.

It is true that Utah made a very bad move in regard to this problem last summer. These political aspirants and political bosses should keep their hands off these things that can be done better by those of lesser notoriety. Instead of so much high-sounding convention and railroad expenses, why not put some of this money to build a test piece of good road in the State to prove its actual value to the traveling public? A few miles of such a road would be an actual object lesson that everybody would take notice of, and when one community will have such a good road the neighboring communities will see its great benefit and they will soon be rivals in making one better. And to commence, why not build a good road between the town and the railroad station, or any other important point of traffic, and as these are added to from year to year the country will soon have good serviceable roads throughout its main business sections. For the success of such a movement it seems to me that the people who have to continually use the roads for their business should be the ones to take a leading part in the good roads movement, and to make a start in the movement for good roads I would suggest that if there is a public road correspond in each county they would bring the matter before the public through their country papers and see who can make the most feasible plan for the improvement of our public highways.

Why not have a good roads convention in Salt Lake during the next State Fair, when the people from all over the State and from other States will be here and they could afford to attend one or two such meetings without extra expense?

WALTER JAMES.

The suggestion for a Good Roads convention in connection with the State Fair is excellent. The further invitations for practical means to get good roads, and to build some test pieces of modern roads, on the best patterns, are also good.

The Tribune will make a suggestion just here and now, which is in fact a renewal of what we have proposed hitherto; that is, that the County Commissioners appropriate no more of the money for road repairs, but leave those to be attended to by the road supervisors in the several districts. The moneys usually appropriated for road repairs should be used only for permanent work, such as putting in iron bridges, and adding year by year to model road-making. Even if no more than two or three miles a year of expert road-making is completed, in the

course of years this would make first-class roads in many of the counties, and the people would not be in the least discommoded; in fact, they would pay no more for the good and permanent roads than they now pay for temporary makeshifts and continual bad roads.

Take Salt Lake county for an example. There has for thirty years been spent in money from public taxation an average of forty thousand dollars a year. There is \$1,200,000 gone, with absolutely nothing to show for the money; the roads average worse than in former times. But that is enough money to have made roads equal to the old Roman roads, and enough mileage of them, so that there would now be no Good Roads question for the people of the county of Salt Lake.

THE ATTACK THAT IS NOT.

The Deseret News, the pulpsters of the Mormon church, and those commentators—whom they secure to defend or apologize for the Mormon hierarchy's treason—all recount the virtues of the Mormon people and assume that these are not practiced by any other Christian sect to anywhere near the same degree, and further assume that it is because of these virtues that the Mormon church in Utah is being antagonized.

The whole defense becomes senseless when viewed in the light of the facts. First, the Mormon people are no better in their practices than other Christian people who live according to enlightened faith. The goodness of sobriety, industry, chastity and charity is just as high when it characterizes the life of a Presbyterian as when it characterizes the life of a Mormon.

Second, it is not because of these great virtues of the mass of the Mormon people that any fight is being waged. It is so distinctly like the Deseret News, so stupid, so misleading to recount these things as if they were a cause of the quarrel of the world with the Mormon church that one has no need to be surprised at reiteration in that quarter or by the preachers of the church itself, but that any sensible commentator outside of the Mormon church should present an argument with this kind of illogic may well occasion some surprise.

Third, the Mormon people are not persecuted at all—neither for their virtues nor their lack of the virtues. No fight is being made upon the Mormon people so far as we know. The merits of the mass are recognized.

Fourth, there is a distinct, definite, defiant, and self-involved law-breaking by the president of the Mormon church and by many other leading men of the church. It is this law-breaking which is being condemned. And it is because of this law-breaking and the treasonable character of the teaching which accompanies it that the Mormon church is being antagonized.

Finally, will some of the fool writers

who rush into print to defend the un-
attacked merits of the Mormon people
kindly answer why they fail to cover
the only point at which attack is being
made, viz., the self-confessed, nay, the
self-boasted, violation of law by the
Mormon leaders and the notorious treas-
on of these same leaders?

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